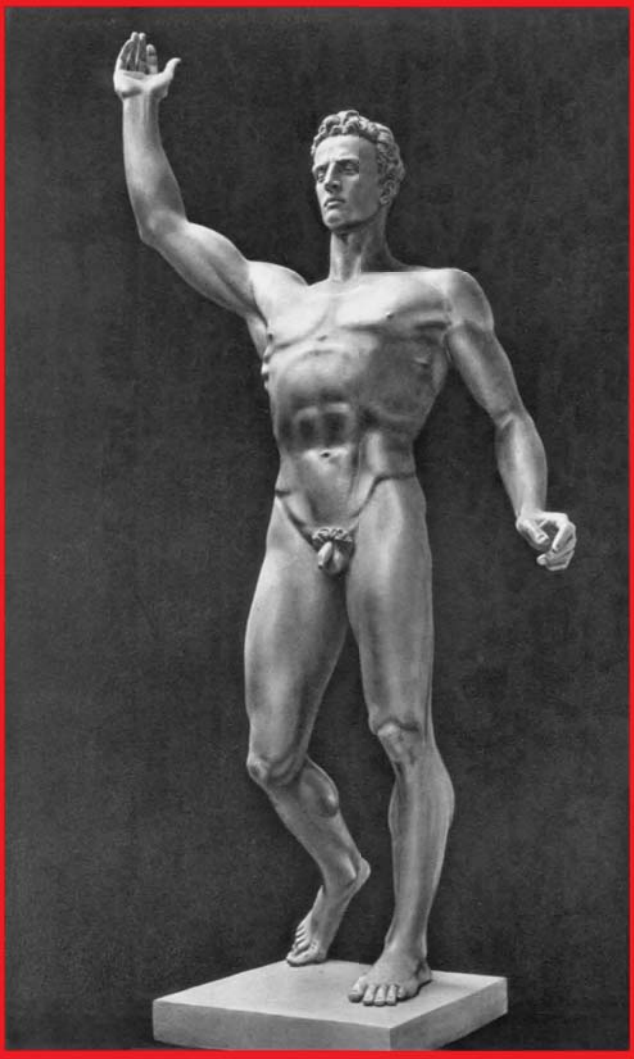
THEORY OF RACE



RENE BINET

BERSERKER
BOOKS

René BINET

Theory of RACISM

WARNING

Marxists have, in various ways, celebrated the centenary of Marx's 'Communist Manifesto'.

Although somewhat belatedly, we shall celebrate it in our own way: by setting the record straight.

The dialectical method is not bad in itself; one simply needed to get off to a good start with it.

At the origin of the world we find man, not class; man as the inventor of tools, not as the 'owner of tools'. The notions of 'appropriation' and 'alienation' are Marxist concepts. The son of Rabbi Mordechai was well aware of his people's capabilities. Having seen them appropriate the inventions and labour of Western peoples gave him the idea of turning what was merely a short-lived act of plunder into a historical law.

We have deliberately adopted his framework and used some of his own wording to refute it. We believe that, in this way, the argument will be more convincing: the Marxist manifesto represents a century of historical falsification.

This fraud is drawing to a close. Justice will be done.

René Binet – June 1950.

Theory of RACISM

In recent years, a flag has been raised across the world. It is not the flag of a nation, nor that of a political party, but that of a new breed of men armed with new knowledge and belonging to all white nations: these men are racists.

The powers of the old world, the upholders of ancient philosophies, the servants of old deities have joined forces to combat this sort of man and tear away their emblem.

Henceforth, all those who, in any corner of the globe, oppose the decline of their people, the decadence of the race and enslavement are accused of racism and fascism because they have taken up this banner.

The time has therefore come for racists to openly confess their desire to save, from our values, whatever can still be saved, and to proclaim, in the face of an outdated world that turns their title into an insult, what that title truly means. Against the lies, the slander and the hatred spewed forth by the forces of darkness, they wish to set the clarity of their manifesto.

Aryans and foreigners

The history of the development of all living beings from the beginning to the present day is the history of the struggles of each species against other species, each fighting for its own preservation and survival.

The history of living beings since the dawn of time shows that the least gifted and least adapted species always perished at the hands of others, becoming their prey. The hominid races have known no other development. Their history is one of racial strife: clan against clan, horde against horde, tribe against tribe. To ensure their subsistence and bare survival, to conquer or retain hunting grounds, water sources or the fertile land of the clearings, clans were destroyed; the victorious tribes exterminated the defeated tribes. Entire peoples vanished from the face of the earth. It was always the group possessing the best weapons, the best tools and the best social organisation that triumphed over the other groups. This possession was based solely on the ability of the men of that group to create them.

Thus, it was solely the superior ability of its members to create tools and weapons, and to devise a social and military organisation that safeguarded their physical and moral qualities, that ultimately secured their victory. It was the ability to create tools and weapons and to use them that enabled the superior races, even though they were a tiny minority in the world, to secure their own triumph over the inferior races and to drive the march of progress forward.

A softening of customs and a humanisation of the struggle between races introduced clemency towards the vanquished and gave rise, for the first time, to social differentiation. Instead of perishing, the vanquished became slaves. The victor was their master. The status of master and slave, patrician and plebeian, lord and serf, introduced the social concept of superior and subordinate.

This division into classes is therefore merely the result of a prior racial difference. The division into classes and castes, the hierarchy of peoples and nations, and within states the hierarchy of men, is merely the tangible result, the outward manifestation of the domination of superior races over inferior races, of the conquest by a more gifted race of less gifted races.

If, therefore, the development of society and the world obeys precise rules—namely those of the struggle of races—and if states are merely the means by which races dominate other races, it becomes evident that world history can be studied with as much precision as any other so-called exact science.

The process of human development obeys the rules of the struggle of races and is determined by them. It therefore becomes possible for those who study them to foresee the essential directions of future historical development and to adapt their political stance to the inescapable necessities of history.

However, we saw at the outset that it is not wealth, but race, that determines social rank; greater or

less wealth is merely the result of this prior differentiation. Thus we see bourgeois society emerging from feudal society at the very moment when the upper classes, weakened by wars, diminished by the mixing of blood, degenerate in a word, abandoned the privileges due to the quality of their race.

Whilst, historically, the bourgeois democratic revolution marked the downfall of a racial class, it did not, however, eliminate racial antagonisms, despite its claim to do so; rather, it could only intensify racial divisions by hastening the general degeneration of the society it had brought into being.

It is therefore as a result of this general and visible degeneration that the healthiest and most conscious elements of the race are led in our time to adopt a defensive stance.

Henceforth, our society finds itself divided into two hostile camps: those who recognise the eminent dignity of the race, and those who, by proclaiming the equality of all races, thereby implicitly admit the resignation, decline and disappearance of their own.

An irreconcilable struggle has broken out between those who are determined to preserve the purity of their blood and the privileges that go with it, and those who, having renounced these, have become the defenders and advocates of inferior races. It will end only with the final triumph of those who safeguard the purity of their blood and, thereby, the worth of their culture. From now on, the line between the two camps has been drawn; the struggle can tolerate neither truce nor appeasement.

The tyranny of gold

During the historical period closest to us, the emergence of capitalism as a means of social differentiation and as the basis for a new social structure has temporarily distorted the entire course of the traditional struggle of the races. The inequality of men, instead of being based on the inequality of their personal physical, intellectual and moral worth, on the inequality of their abilities, on the inequality of their race, has been based on the inequality of their wealth. However, it is clear from the study of races and their particular tendencies that the worldview which takes wealth—and not personal worth—as the criterion for assessing human value is specific to a certain ethnic group. Consequently, it can only endure for as long as the domination of the race which makes it the basis of its worldview lasts. This race is not Aryan.

Capitalism, as a means of expressing its aspirations and as a social structure corresponding to its conception of the universe, is therefore merely an accident in the history of the Aryan world. It is the expression of the temporary domination of the Aryan world by a foreign ethnic group, a domination that can only last as long as the Aryan world endures it.

It is, however, useful to summarise in a few lines the mechanism of the transition of Aryan society from a feudal model to a capitalist one—a modern form of oppression of the Aryans, which came to power solely because of the Aryans themselves.

At the time of the decline of the Roman Empire, ever-increasing numbers of Germanic groups made their way into the Empire. The conquest proper, known as the 'Great Barbarian Invasions', was merely the culmination and, as it were, the final stage of a long-standing situation. The Germanic peoples had already occupied the Empire before invading it militarily and seizing power itself.

Following the usual pattern of racial struggles, in a predominantly Germanic society they relegated the old indigenous races to the economic and political sidelines.

Whilst they adopted certain aspects of Latin culture that suited them, they imposed a social structure typical of the Nordic peoples. In particular, they first and foremost demonstrated the contempt that, from the earliest days of their civilisation, has been found among all the peoples of the North: a contempt for gold and for the power it might confer. Refusing to practise the trade of money-lending, which they deemed degrading, they left it to members of races foreign to Europe, regarded as the least noble. Socially, they left the management of wealth and the trade in gold to inferior races—Jews and others—just as today one entrusts an accountant with the custody of a safe or the till.

On the other hand, they traditionally devoted themselves to all creative endeavours: discoveries or the conquest of lands, like great inventions, are solely their work.

During the period historically corresponding to the Renaissance in Western Europe, they simultaneously discovered new lands and new means of production.

The discovery of new lands brought enormous wealth into the coffers of gold merchants.

Scientific and technical inventions immediately conferred new significance on the wealth they had acquired. It was therefore at this moment, and at this moment alone, that wealth began to be indispensable as a means of developing the means of production, rather than labour alone, as in previous ages.

The products of human labour, instead of remaining individual values, became social values. Industrialisation, insofar as it had to rely on gold merchants to develop, came under their control and escaped that of its creators.

Gold no longer served merely to satisfy individual needs but also became a social value, insofar as it was necessary to acquire the means of production and raw materials.

The situation was therefore as follows: the Aryan man acquired wealth which he entrusted to men of inferior races, relegated to this menial occupation, to manage. Then he invented new means of production. To use and build them, he drew upon the wealth he had acquired. Inscrupulous custodians, rebellious servants—those who held it made demands before returning it to its rightful owners.

They demand economic rights first, political rights second. The 'bank' imposes its conditions on the Aryan men who enabled its creation in the previous era.

It even begins to deny the fact 1) of the Aryan origin of capital, 2) of the social and non-personal value of this capital, 3) of the exclusive Aryan right of control and ownership over capital.

Here, as in the previous period and as in all historical eras, we are witnessing the slow rise of an ethnic group which first seizes economic wealth and the means of production, and then ascends to political power:

During the decline of the Roman Empire, the Germanic tribes had gradually taken control of the means of production—the land—and then the means of safeguarding them—weapons; they had ultimately seized political power.

With the advent of technical progress, another racial group, this one inferior, gradually seized the means of production through the banking system. It then attained political power and general domination.

But there are fundamental contradictions: 1) it possesses wealth without any real right deriving from its superior value; 2) it has no control whatsoever over the means of preserving it: weapons remain solely in the hands of men who possess the courage and valour: the Aryan men.

Capitalism is therefore merely a historical accident and a crisis of growth within Aryan society. This

society will last only as long as the Aryans accept it.

Be that as it may, a de facto situation was created at the time of the transition from feudal to capitalist society:

The first inventions, the construction of the first machines, and subsequently the ownership of these new means of production, became the privilege not of those who were best suited to create them and who actually did so, but of those whom wealth enabled to acquire ownership of them.

The means of production slipped from the grasp of their true owners; the master became, not the one whom his race placed in the foremost rank, but the one whom gold made master of the labour of others. Selection proceeded in reverse. Failing to control gold—which, originally, had been merely a convenient medium of exchange—the man of good stock lost his independence vis-à-vis the serf and the usurer of the ghetto.

In some cases, and especially in the new countries, men of good stock undoubtedly managed to assert themselves, but they could do so only thanks to the gold they had acquired, and not because of the superiority of their abilities. They had to accept the rules of a game in which they were not the leaders, and regard as valid the standards imposed by the inferior races who held the wealth.

Thus, with the advent of capitalism, class divisions emerged in new forms, not merely as a consequence of racial inequality,

but as a consequence of the inequality of wealth. Possession was not due to a greater or lesser aptitude for creation, but to a greater or lesser aptitude for plundering the wealth or labour of others.

The advancement of the lower social-racial strata, their rise to power, simultaneously led society to alter its worldview and political structure. In usurping power, the inferior races had to seek and find a principle that could justify this usurpation.

The Lie of Equality

The assertion that 'all men are equal' served to justify, on the one hand, this rise to power and, on the other, the plundering of the world. The possession of capital, and through it the appropriation of the creations and discoveries of men of our race by men of lower classes, led to the entry of sub-men into politics. Bringing with them moral values designed to justify their new power, they paved the way for the total downfall of racially superior men.

With what is known as the bourgeois revolution or capitalist society, a new scale of political and ethical values was thus created, leading to the establishment of the bourgeois republic in place of the popular hierarchy based on the unequal worth of the men who were its members. Each stage of the historical process corresponds to a specific political phase: races subjugated by the conquering lord, who turned them into

serfs; then an association of freedmen engaging in trade, purchasing franchises and the right to bear arms; and finally, independent republics of freed merchants beginning to evaluate individuals according to their wealth rather than their race—such are the various stages of the elevation of some and the decline of others.

As the privileges due to Race diminish, the demands of the lower social-racial strata become more arrogant until the moment when, the balance having been broken, wealth enables the political imposition of the mixing of blood and the social and political downfall of yesterday's masters.

The modern government is nothing more than the agent of those whom their plundering has made wealthier and thus more powerful. All the laws issued by these governments are regarded merely as a means of racial struggle and trample underfoot all the values that had been those of previous states.

The mutual obligations that once bound man to man have been shattered: the 'baron' no longer protects his 'entourage', his subordinates no longer owe him 'services'. Capitalism left man naked and exposed to the whims and the curse of gold; all human solidarity was denied. From now on, only the rights and possessions of capitalism prevail: Man is nothing more than a figure, an accounting value subjected to brutal and unscrupulous exploitation: His honour and dignity cannot be recorded in a balance sheet.

Even family relationships have ceased to be...

human relationships, reduced to mere calculations of profit. As society lost its natural foundation—Race—it abandoned all its human-centred relationships. A biological order contrary to nature, a political order contrary to nature: such is capitalist society. Turning its back on natural relationships and biological balance, this society is designed to feed profit to the few parasites who founded it and who live off it. It has paved the way for disorderly and fruitless competition, for total anarchy in production, and for political encroachment by inferior races.

Production ceases to correspond to the real needs of the community, serving only to generate surplus value for the usurpers of the means of production. Along with its natural political organisation, production loses its national foundation. Capitalism is cosmopolitan in its social and political doctrine because it has severed all ties with the biological foundations of human societies.

Capitalist barbarism

Individualism and the thirst for plunder—that is, the desire for profits obtained without labour—are the sole driving forces of capitalist society. The ethical values of capitalism are based on the instinctive values of the inferior races that created it, govern it and use it as their instrument of domination. It must therefore seek out ever-new markets, cheap raw materials and a larger workforce at lower wages throughout the world. Its

Its utter contempt for human values—a contempt rooted in its ignorance of the inherited values, traditions and racial hierarchies to which it attaches no importance—leads it to destroy the traditions of peoples insofar as those traditions stand in the way of its control over the land, wealth and labour of the conquered countries.

By once again proclaiming its fundamental principles of 'equality'—which enable it to obtain an army of docile workers at low cost—capitalism encouraged the displacement of populations and the mixing of races. It thus hoped to obtain, through interbreeding, an ever-growing mass of subhumans without traditions, without political ties and therefore without means of defence, who would not question the principles of domination that this unnatural society has established.

Under the guise of civilisation, it strives to develop a uniform barbarism everywhere, and under the guise of equality, it prepares to reduce all human civilisation to the level of subhumans.

But in this way, it leads the healthiest elements of every people in every country to see in it the gravest danger and the irreconcilable enemy. Those individuals who have remained faithful to the traditional elements of their race not only combat capitalism as a means of economic and political action for world domination, but also recognise in it its racial essence. Capitalism is merely the means by which inferior races dominate the world. It paves the way for the twilight of all human society and all civilisation.

Thus, capitalist society has been able to distort, within a limited part of the world and for a short period of time, the natural course of the struggle of the races; it has not been able to abolish it. Defectors from superior races have been able to adopt its ways of life; a significant portion of every race has been reduced to a state of servitude by the monstrous alliance of these defectors and the masters of capital; on the other hand, the purest part of every people has raised its head and begun to rally for its own preservation and for the salvation of its race.

Capitalism has itself created the very conditions for its own demise: individualistic and competitive, it fosters anarchy in production, leading to ever more severe crises and unleashing social struggles for survival.

It seizes ever-increasing wealth, yet is incapable of ensuring full employment and cannot prevent economic crises, nor bring them to an end.

It subjugates ever-increasing numbers of peoples whom it uproots, diminishes and ensures the decline of, yet it compels the emergence among each of them of racial elites who defend their people and strive to overthrow capitalism, its doctrine and its causes, and who will ultimately restore a truly human scale of values.

It has created a growing number of mixed-race individuals and anti-social and asocial elements who are increasingly uncontrollable and ungovernable, in accordance with the political processes of capitalist liberalism. Thus arises an army of subhumans who will accentuate the regression by

the rise of an ever-increasing number of them to power.

Finally, the cosmopolitanism of principle that forms the basis of its organisation leads to the formation of tentacular states tending towards world domination, that is to say, the proletarianisation of entire nations and continents, thereby increasing general opposition to its methods.

In every sphere, forces are gathering that will bring an end to the current chaos, born of the rise to power of subhumans.

Finally, the classes that make up the capitalist state, being unfit for military service and for any form of creative work, must entrust the laboratories, the weapons and the technical means of warfare to men who, once they become aware of their present subjugation, will turn them against their masters.

In short, work, instead of being an honour and a social duty, the source of all income, has become a form of servitude for the majority of the people. It so happens that it was the strata most capable of creativity that the reversal of economic and social values would deliver into the hands of sub-humans who had become masters of production through Capital and the appropriation of gold.

The Birth of a Racial Consciousness

But ultimately, no one can permanently oppose the laws of their own race, and the entire development of modern societies is nothing but a long struggle of biologically sound forces against the unnatural rules of Capitalism. Struggles that are becoming increasingly

Violent struggles are waged against the capitalist structure of the world and against its domination by subhumans. Indeed, whenever the healthy elements of a race triumph in some part of the globe and oppose capitalist control over their country and the racial decline that gives rise to it and results from it, turmoil erupts throughout the capitalist world.

The latter then rallies all its forces to break the resistance that is emerging and arms itself to crush it. Yet with every new attempt, the crisis of capitalism grows more severe and its ability to crush it diminishes. For through its economic oppression, the barbarity of its methods, and the constant promotion of increasingly racially inferior strata to positions of power, it has itself driven a growing number of racially sound elements into opposition.

These individuals are becoming aware of the gulf that exists between the economic, political and social representation of capitalism and the aspirations of their race. Thus, the capitalist state is gradually creating the army that will sweep it away.

The ruling class of the capitalist state has ever less contact with the masses of the people. It represents the people ever less, as they are driven into opposition and into the struggle for their own survival.

Thus, the effort to improve their economic lot goes hand in hand with the struggle for political independence and for the protection of the race.

The exploitation of peoples by international capitalism—

Since national liberation is merely a consequence of the struggle between races, the peoples' fight for national independence and for the defence of the race automatically leads to the struggle for a new social and economic order. This struggle is not confined within the narrow boundaries of national borders.

The Aryan man whom the tyranny of gold has cast out into the margins of society takes up the struggle for possession of the means of production that his race has created, and this struggle is but part of the general struggle he wages for the survival of his race.

The power of gold has enabled those who possess it to remove racially superior men from positions of economic leadership. Through the interplay of political struggles—first at the national level, then at the international level—this process of elimination has not slowed in the slightest. The great 'imperialists', now fully under their control and operating on a global scale, have proletarianised not only their national rivals but entire nations. Thus the rift has now become complete between the proletarianised ethnic groups and their puppet governments, agents of foreign imperialism.

Here again, international capital in the hands of the 'inferior races' creates, from the outset, its own contradiction and the weapons that will defeat it. By proletarianising not merely social strata but entire nations, the divisions between rich and poor are gradually blurring within each proletarian people. An awareness of a common interest is developing, and the alliance

between the national capitalists — whose numbers are dwindling — and the national workers becomes a tangible reality and a vital necessity.

Only the minority of national capitalists who agree to place themselves at the service of international capital can survive for a time: exactly as long as it takes for the inferior races to eliminate them. During this time, this narrow social stratum will not only become alien to the race and the nation, but will be its enemy.

The State in this case is not only, as we have already said, the organ of domination of an inferior racial social stratum at the national level, but also the instrument at the international level of a group of the same kind that has conquered world power.

The State, an instrument of oppression of one race over other races, has moreover become the instrument of the racial group it represents, also on the international stage.

Initially, the ruling clique of the liberal capitalist state was therefore drawn from a single racial group, and the men who exercised power were recruited from that group. But the assertion on which its power was based—that all races are equal—led to the constant advancement of the 'inferior' races. The elimination of all the superior racial social strata has thrown almost the entire nation into opposition, and henceforth the new elite of the opposition is drawn from all the strata of the nation that have remained sound, regardless of their financial circumstances.

The racial elite, at this stage of historical development

is, however, still scattered and disorganised. It is constantly drawn into the struggles of its adversaries. Indeed, it has not yet fully realised the irreconcilable conflict between its own interests—which are those of the superior race—and those of the ruling clique, composed of members of inferior races.

The small vanguard that is fully aware of this fact represents the interests of the race. It thus engages in struggles that are often isolated, in which it is initially and regularly defeated. But all these struggles—even those waged on behalf of its adversaries—draw ever-larger masses closer to it and help them to become more aware of historical necessities. The capitalist state thus provides the race it oppresses with the elements of an awakening that serve its emancipation.

However, by the time this racial opposition reaches its conclusion, social disintegration will be total. Even those elements who, through a lack of understanding of racial solidarity, had sided with the temporarily dominant clique will break away from it and rejoin their own race.

Moreover, the moral conditions of existence that capitalism has imposed by and for its rulers are alien to ever-wider sections of the nation. The notion of the importance of possessing gold is being replaced by an increasingly clear sense of the essential value of labour and creation, as means of expression for a superior race.

The moral values of the racial social stratum in-

The actions of the lower classes that govern the capitalist state are becoming increasingly incomprehensible or unacceptable to the people, and a new moral code, in keeping with the race's traditions and aspirations, is emerging. New relationships are being forged between members of the race as it moves towards emancipation. There is no longer a shared moral code between the two groups.

Finally, insofar as the subjugation of the healthiest racial strata can only be maintained through the international action of the lower strata, the struggle for the emancipation of the white races must in turn become international, or at least organise an international coordination of its action.

The racist vanguard

By outlining the broad history of the inferior races' rise to power and their organisation of the capitalist order of social exploitation, we have indicated the meaning of the social struggles of the present day.

The struggle for the race leads to its emancipation from the yoke of inferior races on the political level, and from capitalist domination on the economic level—which are the two forms of the same subjugation.

The struggle for the race is a socialist struggle, and the struggle for true socialism is a means of achieving the liberation of the race.

The current regime is rapidly approaching its end. Capitalist domination may have distorted the process of the struggle of the races for a brief moment in history, but this

be halted only by the definitive triumph of the superior race over all others.

In any case, in the colossal struggle currently unfolding, the relegation of inferior races to their true social rank and the superior race's reassumption of control over its own destiny are equally inevitable.

One may now ask what stance racists adopt towards the Nation and the Race as a whole. Racists do not and cannot constitute a political party according to the currently accepted notions and definitions, which are those of the dominant races.

To understand the place they occupy within the Nation, it is useful to provide a biologically valid definition of the latter.

The Nation can only be defined as the collective of those whom a common bloodline has united into a community of aspirations and interests. Modern states do not in any way correspond to this definition. In every state, one sees only races in conflict with one another and, through the means of capital, the domination of the entire Nation by the inferior races and their lackeys. The Nation as a whole opposes the various non-national political systems that oppress it.

Racists cannot therefore have interests different from those of the nation as a whole, nor can they oppose the various parties of the nation as such; but they oppose them whenever they represent not the aspirations and needs of the nation but those

inferior races living off it as parasites.

They do not intend, by asserting their opinions, to transform the entire Nation or to impose their views on all its parties. But they stand apart from everyone else in various aspects of their activity and their views.

In the struggles waged by the Nation, they alone see clearly what the interests of the race are. They feel no formal loyalty to the regime holding state power as long as that power does not belong to their race.

In the struggle between the Nation and the racially inferior strata, they always represent the interests of the race as a whole.

They are the political vanguard of the Race and, through it, of the Nation; they therefore constitute its most resolute force, which will ultimately be followed by all organisations.

In terms of principles, they are armed with a clear theory that enables them to define the conditions for the development of history and to analyse the possibilities and goals of the Race. Their immediate aim is to make all members of a superior Race aware of the obligations and duties conferred upon them by their membership; to unite all their forces; To break the domination of inferior races and their political systems of oppression over the world; To restore political power to the leaders of the race.

Socialism and Racism

The racist's views are by no means artificially constructed for the purposes of an electoral campaign, nor are they based on arbitrary fabrications. They are the result of a precise historical analysis, conducted in accordance with the rigorous methods of modern scientific research.

The evolution of the political forms of the bourgeois liberal revolution up to the present day is not, according to racists, a matter of chance. The establishment by racially inferior social strata of a specific economic and political regime of domination over the Nation is a phenomenon that fits into the normal course of history.

When racists proclaim their socialism—that is, their desire to alter the relationship between man and wealth—they seek only to restore personal and racial merit to its rightful place.

They observe:

That the appropriation and use of wealth has enabled inferior races to impose their domination on superior races; That this wealth has been acquired without labour and that the eminent dignity of labour is systematically denied by them; That the capitalist republic is the economic and political force suited to this domination.

They further note that a particular moral code has come to justify and legitimise this domination, and that the currently ruling inferior races assert that this wealth and their right to dispose of it constitute

the basis of any viable and noble social order.

If indeed this wealth and the right to use it constitute the legitimate basis of all power and are its attribute, it is certain that the superior race must possess it. If at present it does not possess it, it is either because it has been usurped, or because it is not the sole criterion of value but merely one of its attributes. In any case, the racist vanguard is therefore compelled to re-examine the legitimacy of this possession, to discuss the notion of property, and to demand the return of capitalist wealth to the Nation as well as an end to the tyranny of gold.

Wealth has been the fruit of the labour and creativity of the superior race and must therefore be returned to it. Labour and creativity alone are its source. As a product of the entire Nation and used by the whole Nation, wealth will lose its decisive importance. Labour and creativity will become the unit of value and will shed the commodity status imposed upon them by capitalism. Labour—honour, duty and dignity—must open up access to all the benefits of progress and civilisation. By returning wealth to the Nation that created it, the right of every individual to share in the material benefits conferred by that wealth is restored.

Such is the meaning of racist socialism: all members of the Nation and the Race sharing similar duties and sharing in the benefits created by the fulfilment of those duties.

Such a system is possible only through the expropriation of the few parasites who have seized wealth and, through it, political power. This is practicable only

by restoring to its rightful place the tiny clique of inferior races that has usurped power and imposes its rule on the masses of the nation.

It is therefore only natural that this clique, which has all the means of propaganda at its disposal, should now denounce racists as 'monsters' who threaten the entire established social order and undermine the 'rights of racial minorities'.

In truth, racists do indeed threaten this social order, but whilst they in no way deny racial minorities the right to a decent life, they insist that the rights of the majority must not be denied. The 'right' that anti-racists have fabricated out of thin air is determined solely by the very characteristics of their race and the moral concepts that may arise from them, as well as by the conditions of the racial struggle that naturally pits them against the legitimate aspirations of superior races.

This attitude of resolute defence is shared by all races, and this will to assert themselves and to act aggressively is also that of every superior race on the path to reclaiming its dominant position.

The Social Structure of Racism

It has also been proclaimed from various quarters that racists threaten the family and the authority of the family, and it has been curious to note that those who have practically destroyed the family through neo-Malthusian propaganda, through the organisation of slums and perpetual hunger for the masses, have suddenly resolved to 'protect the family' against racists.

In reality, the current regime, dominated by inferior races, has sought nothing but the restriction and degeneration of the family throughout the nation. Neo-Malthusianism, abortion, alcoholism, slums and the systematic mixing of bloodlines are the usual means it employs.

By removing young people from the corrupt atmosphere of today's society, racists are breaking free from a number of legally sanctioned forms of servitude. By demanding that the state, as the defender of the race, take the protection of young people into its own hands, it is merely reversing the roles.

In the old state, the state left young people to the family but corrupted the family, which in turn corrupted the youth. In the racist state, the state takes charge of the education of young people, who then go on to create healthy and pure homes. Here too, racists intend to rescue young people from the influence of inferior races and their 'moral' concepts.

Opponents of racists also express outrage, claiming that racists want to send women back to the kitchen or turn them into 'baby-making machines'. But here again, it seems they have sought to distort all common notions. Through their propaganda for abortion and the 'emancipation' of women, they have turned them into nothing but deranged creatures, pleasure-seeking beasts or useless dolls, playthings in the hands of the regime's tyrants. Racists, on the contrary, intend to restore to them, along with the physical equilibrium of their sex, the dignity of their social role. The woman as guardian of the blood, mother of the race and the State, source of all life within the Nation, counsellor and guide to the new generations

, is snatched away from the unhealthy futility of the role currently assigned to her.

As a result of this general attitude, it is the philosophical foundations of its conception that are attacked by its most consistent opponents. For some time now, all thinking men who take any action whatsoever have tended to acknowledge that the conceptions and constructs of the human mind — what philosophers call 'consciousness'
— are determined by race and by the necessities of all kinds that are imposed on the race for its defence and survival. Indeed, consciousness is not determined solely, as Marx put it, by 'the conditions of life, social relations and social existence', but by all these factors acting upon the racial aptitudes of the individual. Placed in the same conditions of life and social existence, two different ethnic groups will not hold the same conceptions, for their ability to conceive and analyse the external world will differ.

It can therefore be argued that intellectual and material output has evolved in each era in accordance with the particular aptitudes of each race, in response to the external world.

Racist 'immorality'

The dominant ideas in any historical period can only be those of the dominant race, and social forms are likewise only those which, historically, are best suited to the development and maintenance of the dominant race. Consequently, when revolutions

revolutions broke out, they were one of the means of the struggle between races. When a racial social stratum strove for power, it was because, at that precise moment, the dominant race, having degenerated and lost its vitality, no longer possessed the intellectual and material means to ensure its own defence and survival.

Yet the 'Revolution' has, so far, been nothing more than the rise to power of inferior races, replacing degenerate superior races: a revolt by the 'slaves', who, as we have seen previously, are descended from defeated inferior races.

In this case, the process of disintegration was always the same: intermingling of bloodlines, the gradual rise of elements alien to the race to key positions within the state, coinciding with the continuous weakening of the dominant race. The immediately inferior race, to complete its rise to power, relied on the lowest races, and finally supplanted the dominant race entirely and replaced it. At the same time, it proclaimed a new morality or religion. The ancient world, for as long as each people preserved the purity of its blood, also preserved the healthy forms of its paganism. It took a great mixing of peoples, the manifold intermingling of bloodlines, biological decline—in a word—for the inferior races to be able to introduce into the now moribund social body the ideology that sealed its fate.

At the very moment when new intermingling, caused by the
'great discoveries' and colonial campaigns were added to the successive depletions of noble races in the

In the course of the Crusades and the wars waged to alter the balance of power between races, ideas underwent a further transformation and the concepts of 'liberty and equality' began to emerge. It was understood in this case, and experience subsequently demonstrated, that this 'freedom and equality' applied only to members of the same social class, that is, to the race that had attained dominance.

Thus, the bourgeois democratic revolution was nothing more than the elevation of certain races. The race that came to power imposed its own notions of equality and freedom, which were favourable to it.

When we say that racists are immoral, that they deny certain standards of respectability, that they are anti-religious or all sorts of other things of that sort, the racists ask:

- In truth, you call us immoral, but in relation to what morality?
- Irreligious in relation to which religion?
- And disrespectful of which values?

Truly, we do not fight against just any morality, but that of a debased society which does everything in its power to increase the degeneration of its members. We are not irreligious towards all religions, but we refuse to serve foreign gods and Etruscan idols.

We respect none of the decadent values that the current rulers have elevated to the status of principles and dogmas. On the contrary, we trample them underfoot. But we revere principles that have a name: Race and Blood, Soil and Nation, Creative Work, Discipline, Hon-

our, Loyalty and Comradeship.

Such are the answers racists can give to the objections and moral criticisms of their adversaries. But there is a more important response they could offer to all these slanders.

A reorganisation of the world

In reality, since the dawn of time, with the possible exception of the very first primitive tribe, all societies have legally enshrined the domination of inferior races by others who were superior to them.

The subjugation of a superior race by an alien ethnic group appears merely as a momentary accident, one that carries within itself its own contradiction.

The racist revolution seeks to break with this state of affairs. It introduces a series of new concepts, foremost among them the realisation of racial inequality. At the same time, it asserts the right of every race to fulfil its potential within the limits of its abilities and creative possibilities. From this follows, not a lack of morality, but a new moral concept and a different conception of the world based on the hierarchy of races in the world. It also gives rise to the idea of absolute segregation at both the global and national levels.

According to the racist who bases his position on a scientific examination of history, the struggle between races must gradually fade within each nation and shift to

the global stage. It must also diminish at this level to the extent that each nation accepts a common discipline within the framework of a new world order.

If one agrees with us that, from its origins to the present day, the whole of social morality has served merely to justify the domination of one race over others, one will understand that, from the day segregation has placed each race in its proper place and within its own geographical sphere, the concepts of social morality will likewise be entirely transformed: the struggle between races will have disappeared within each society.

The rapid development of technical possibilities, by increasingly freeing man from drudgery and granting him more leisure time — which he could devote to study and the development of his abilities — must allow, within each ethnic group, a better distribution of work, responsibilities and profit, and then eliminate the opposition between rich and poor, the scourge of primitive societies.

This entirely revolutionary reorganisation of the world is achievable only through the superior race's realisation of its responsibilities, and this not within a single nation but on the scale of entire continents. It is possible only through the superior race's reassumption of political power.

However, it is clear that this realisation is not shared by the entire race as long as the political system itself has not been thoroughly transformed. It is therefore the work of a vanguard

whose meaning we have already defined and which will be the true leadership of the racist revolution.

The Dictatorship of the Race

This gives rise to a specific problem of political leadership: the lower social and racial strata, violently driven from the positions that a historic transformation had temporarily enabled them to attain, will undoubtedly not accept this expulsion willingly. It is reasonable to assume that, for several years, desperate acts of resistance on their part will flare up sporadically. The regime established by the revolutionary vanguard of the Race will therefore be a strong regime, powerfully prepared to defeat all the forces of reaction unleashed against the progressive forces.

We have already seen that the State is historically a means of oppression of one race over other races. The superior race will have to use the State for a period of time, however long, for its own ends, which coincide exactly with the necessities of human progress. This State will have to crush by force anything that opposes the unchallenged power of the superior race. It must radically remove all elements of inferior races from the territories traditionally belonging to the superior races and ensure their reintegration into their territories of origin.

In place of a racially divided society, a racially united and powerfully centralised society will thus emerge. Thanks to the solidarity that will bind all its members together in the restored unity of blood and soil, a

new form of socialism, one that is unitary and racist.

Finally, as primitive antagonisms have vanished through unity within the race, the State, that instrument of oppression, will wither away to make way for a simple apparatus of leadership and administration which socialism has always dreamed of but which, lacking sufficient knowledge of the laws of historical development, it has merely desired and sought without ever discovering.

This is how the free development of every individual will be guaranteed in a society built for mankind and for the defence, progress and protection of human values.

Consequently, we may assume that the first measures advocated by racists in Western countries will be:

On the biological front:

— Laws for the protection of the race and segregation;

— Return of foreign nationals to their countries of origin;

— Healthcare provision and protection of young people, mothers and children;

— Protection and safeguarding of employment.

Economically:

— Return to the nation of the means of production of which it has been arbitrarily deprived;

— Production planning and management of the economy by professional trade unions;

— Housing and wage policies designed not merely as a means of sustaining the workforce but as a means of developing a healthy and strong nation.

Culturally:

— Access for all to cultural opportunities, regardless of social background. Popularisation of biological and ethnological knowledge, forming the basis for a scientific understanding of world history and socialism.

Politically:

— Organisation of a strong party, the vanguard and leadership of the race;

— For a strong regime acting as the race's representative;

— Creation of a socialist and racist society.

*
* *

Primitive racism and scientific racism

For a long time, scientific knowledge was so limited that only the instinct of the race could govern racial awareness. Until biological and anthropological knowledge paved the way for a scientifically based racist policy, it was merely an instinctive defensive reflex. Primitive racism is therefore no different from the reflex that drives a dog to chase a cat, or a lion to hunt an antelope.

In the period immediately following the great discoveries, racist literature was not significantly different from what it had been in antiquity. Whether economic or religious pamphlets, none managed to frame the issue within the context of a scientific analysis of history.

It was only with the advent of the 'democratic revolutions' that racist literature began to take on a slightly different character.

Feudalism had imposed itself on the world as the power of a narrow superior racial stratum, and throughout the period of its domination, writings served no other purpose than to justify its power or to consolidate it over the vanquished of the previous era.

As the 'democratic revolution' altered racial relations, the feudal lords, having been removed from power, inspired a new kind of racist literature.

They failed to realise that their ousting from power was due more to the decline of their own race than to the actual capabilities of the group coming to political and economic power. They therefore continued to assert, with great consistency, the racial superiority of their own group and the institutions it had created, but made no attempt whatsoever to foster a new racial elite. Clinging to the past and denying the degeneration of their group, they could neither foresee, prepare for, nor organise the future.

The very real blows they dealt to the new regime were therefore not, as has too often been believed, a serious endorsement of the superior race, but quite the contrary, a sort of indirect justification of the domination of others.

When they criticise the anti-racist and anti-natural character of today's society, they do so only out of impotent resentment and ultimately come to terms with the new state of affairs quite readily. Mixed marriages and the unnatural associations of their members with individuals of an inferior race are proof of the flimsiness of their theories.

Ultimately, they fear the rise of a new racial elite—which would, in one fell swoop, do away with the current racial regime and their own claims—even more than the perpetuation of that regime.

Literary Racism

The earliest studies in anthropology, the first attempts to give the study of human history a scientific basis, opened up new horizons for a few minds. However, losing sight of the actual historical reality, they forgot that even in the most ancient times, pure races no longer existed. They tended to romanticise a type that had already disappeared in prehistoric times. Thus we may say of Gobineau that, whilst he retains the eminent merit of having been the first to systematise the study of the inequality of human races, he nevertheless failed to achieve his aim.

Indeed, biological and anthropological studies were, in his day, still in their infancy and could not sufficiently support his thesis to produce a scientific theory of history.

His 'Aryan', a purely mythical figure, is undoubtedly close to the type identified by scientific knowledge as having shaped the character of Western Europe, but he is merely a figment of the imagination, a literary symbol. Naturally, there could be no question of such literature offering precise political conclusions or providing ammunition for a racist struggle.

The same may be said of Chamberlain, who, however, begins to give his writings a semblance of scientific justification: at no point does he arrive at a racist conception of the world, nor does he succeed in deriving a philosophy of history from his expositions.

From such theorists, only a purely reactionary political method could emerge. This is indeed what happened. Far from seeking to select the finest racial elements by transcending the artificially created, narrow national framework, they confined themselves to a mere sentimental critique.

Scientific Racism

The founders of scientific racism did not emerge until the late19thand early20thcenturies. Yet the dominant groups ensured that their works were kept under wraps. Moreover, pressure from their peers often prevented them from arriving at a clear and comprehensive understanding of the issue.

The most significant among them was undoubtedly Vacher de Lapouge, who, combining his role as a professor of anthropology with that of a member of the Labour Party, laid the foundations for a racist study of history and systematically analysed the social and political consequences of racial opposition.

This initial attempt enabled him to establish with precision a number of laws governing social development and the division into 'classes'. These laws, as he presents them, are as follows:

— 'Man is not a separate being; his actions are subject to the determinism of the Universe. – Societies do not evolve at random; the laws governing their evolution are complex, scarcely understood and difficult to grasp, yet as necessary as those governing atmospheric movement. – The supernatural is excluded from human and social life.

— "The soul and the body are one; psychic phenomena are a function of the brain – the soul is therefore inherited just like the body – individual psychology is dependent on one's ancestors. – A fundamental inequality among individuals results from differences in birth. Inequality of birth is the only form of inequality that cannot be remedied. – The effects of education are essentially determined by heredity. They are not transmissible. – Education may mask the individual's true nature; nothing of this pretence is passed on to the next generation.

— 'One does not join a family or a nation by decree. – The blood that flows through one's veins at birth remains with one for life. – The individual is crushed by his race and is nothing. – Race and Nation are everything…

— 'Freedom, if it exists, is strictly limited: 1) by heredity; 2) by environment. – The influence of the will on social evolution is therefore restricted. – Social evolution is dominated by selection.

— "Evolution has two general characteristics: 1) specialisation and growing inequality; 2) growing interdependence, the consequences of each individual's actions tending to affect the whole of humanity. The individual is constantly becoming less free…"

His conclusion is as follows:

"Already, liberals, socialists and anarchists are calling Darwinists barbarians! So be it! Here come the barbarians; the besiegers are becoming the besieged, and their last hope is to shut themselves up in the very citadel they were attacking. The near future will show our sons this curious spectacle: the theorists of false

democracy forced to shut themselves up in the citadel of clericalism."

Lapouge's scientific rigour and his determination to establish, on a scientific basis, the laws governing social development and the relationships between societies did not, however, lead him to adopt a similarly rigorous approach on the philosophical front; above all, he had not yet succeeded in sketching out a philosophy of history based on the laws he had identified.

The field was once again open for a new attempt to 'idealise' the theory of the struggle of races and the historical analysis derived from it. A new racist school emerged. It failed to apply the scientific methods accepted in the biological field to historical and social phenomena.

This was the fault of Rosenberg, who, relying on Schopenhauer's philosophy rather than that of the left-wing Hegelians, deprived himself of the only method capable of transposing modern scientific discoveries into the social sphere and providing a rigorous historical theory, the basis of any coherent political action.

Ultimately, Alfred Rosenberg was forced to take refuge in mysticism and turn to medieval theologians, notably Meister Eckhart. Despite the literary merit of his writings and the loftiness of their ideas, they were at odds with historical reality and with the material reality of the world.

It was up to the French to react, once again against this trend, and to finally bring about a synthesis of the scientific socialism of the left-wing Hegelianists and scientific racism

. Indeed, the Frenchman Walter Darré, who became Minister of Agriculture in the Third Reich, had already addressed the issue at its inception in his two works: 'La Paysannerie' and 'La Race', and he reached the conclusion that, in a considered and organised manner, it was possible to select for the future a new elite born of blood and soil. His still empirical critique failed to fully articulate a philosophy of history, except perhaps in his study on Rathenau, which at least gave him a glimpse of the full scope of the problem. After him, the way was clear for further progress.

This was the last attempt not to break radically and completely with outdated methods of analysis belonging to a bygone historical era, and to preserve the philosophical systems characteristic of a world still partly dominated by the ignorance of the lower racial strata.

Today's racists reject any empirical method of analysis. They define science as the appropriation by a race of the forces of nature. This appropriation calls for an ever-increasing understanding of the objective laws of natural evolution.

In this case, it is by no means a question of justifying this or that form of domination, as reactionary 'science' does, but of constantly developing and testing the truth of new discoveries by applying them to human society as well as to all living beings and objects.

This dialectical analysis therefore closely links racists to objective reality and to the enduring interests of

their race. This is why racists fight not only for its most distant goals but also for its immediate interests. They are the vanguard and the historical expression of the race.

They cannot renounce any means capable of awakening in the men who are its members an awareness of the violent conflicts that have pitted species against one another for millennia, and of the laws governing this conflict.

They are prepared to support any revolutionary movement against the current social and political order, which enshrines the exploitation of Aryan society by inferior races.

But within these movements, they place the issue of race at the forefront of their propaganda, as the factor determining all others.

Finally, racists now openly proclaim their aim, which is the overthrow of the entire social order of the past and the assertion of their race's supremacy in the political sphere—the crowning achievement of its supremacy in the realms of science, knowledge and human civilisation.

The path for the party of the racist revolution is open; the ideological weapon for its achievement has been forged, and the peoples who will lead this revolution are ready to take it up. All that remains is to create the party that will be its vanguard and its conscience.

Forward, then; the time has come for the proletarian nations, for the Aryan world, for white men to shake off their chains.

BERSERKER

BOOKS